

M-261

Tuesday January 2, 1962

Played on Thursday Feb. 15, 1962

Alice Watson  
May Rips  
John Marshall  
Don Varella  
Barney Rips  
Eileen Wright  
Robt. Schoenholt  
Trudy Bartel  
Don & Lita Harrison  
Hilda & Robt. Gardiner  
Taylor Morris  
Roy Wildes  
Terry Owens

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Madame Ouspensky has died. The funeral is tomorrow at Mendham and also a service at the Russian Church on Thursday. A few of us have gone to Mendham but did not know her because for the last three years, she has been confined to bed. And the last part of her life was spent in a certain form of unconsciousness. Try to remember her and, if you did not know her, to visualize her in the proper light. She was close to Gurdjieff at the Priore. She had her own opinion about Gurdjieff which was apart from Ouspensky's opinion. This led to differences between them. When Gurdjieff came to this country on his last visit, he went to see her at Mendham and thereby indicated that she continued to exist for him. We should not fall into ancestor worship but nevertheless, there is no question that she was quite a remarkable woman in her management of the farm. Even when she could no longer come downstairs, she continued to supervise the work which went on there. She always read the notes of the meetings and commented on them. Work was, for her, the most important thing in her life. I now honor her and devote these few minutes to her memory. She belongs to the work as a whole together with people like Orage, Salzman, Ouspensky, etc. We have to see her and to remember her with awe and respect, as an elder. She belongs to the foundation ~~and~~ of the work as it was started and maintained with the material of Gurdjieff. It requires respectful dedication. She was honest and sincere and she worked very much on herself. She maintained a level at Mendham even through her difficulties with Ouspensky who was only a guest there. She was in charge. She has put her stamp on that kind of activity as well as she could.

Now we are in a new year. The days between Christmas and New Years are over. They are days of atonement during which we had the opportunity to remember ourselves. Atonement means "At-One-Ment". They are dark days and now we emerge into the light of the new year and face it with resiliations having to do with work. We have to realize the seriousness of wanting to work. We can now begin, perhaps, with something more worthwhile. We have a belief which can change us into different kind of beings but still retain the same appearance. The accent must be on changing the point of gravity so that it is closer to our essential being. I hope that we can work with that in mind.

QUESTION: (Helen Ford) I have difficulties in asking questions. I have given myself a task to speak at every group regardless in order to overcome this obstacle.

ANSWER: Make it firm and substantial.

QUESTION: I will try. I come prepared every week with questions, but I am overcome by distractions and lose my collectedness.

ANSWER: One evening take the first question, the next week the middle question and then the following week, the last question.

QUESTION: (May Rips) Last week Barney and I went to visit our family. It was an unusual week. It turned out to be rich in many kinds of experiences. We went with the idea of sharing family feelings and also with the idea of work. I tried to take an active part in family life and at the same time to have something inside. The general feeling among the family was unusually good. It was sustained over several days. In addition to my

possibilities and potentialities, I also saw my limitations in regard to relationships.

ANSWER: Come down to what concerns you. How were you in relation to the family?

QUESTION: I felt very different; like a different person.

ANSWER: What was different? In what respect were you different?

QUESTION: I was often aware of myself. I made special efforts to share and exchange something. I wrote out, before going, what I wanted to establish, what I wanted to try to do. I was, in a good part, successful.

ANSWER: Was it understood?

QUESTION: There was a general good feeling among us.

ANSWER: Was it on a different level? Was the conversation different?

QUESTION: A good part of it was about ordinary things but there was a feeling exchanged.

ANSWER: But it has to have a different kind of color. I can talk about a variety of different kinds of things but there is something else that can talk to something else. I can see the inner motivations of other people. I can look at them as if they are two parts: inner and outer. And I ~~try~~ try, once in a while, to probe, to find out what is in them and I provoke this by certain statements.

QUESTION: With one person this occurred. But I didn't introduce something else. I didn't introduce different subjects.

ANSWER: In relationships with others, one ought to wish to work, or wish to be reminded and not ~~be~~ be ashamed to show inner life. Last Wednesday I spoke about being serious. I only show my professional and personal relationships. This is different from your relationship to your own private life. In each of the three aspects of relationships something of the other two should show. Was the word God ever mentioned in your conversation?

QUESTION: One time at the table I suggested that we say Grace and my sister Rose said Grace.

ANSWER: That was a special occasion. Did you talk about aim and ambition, about the meaning and value of life, about how you are effected and about how you value life? What is there of substance in you that you dare to mention for the purpose of introducing something of more value? Why talk all the time about outside things?

QUESTION: There were private conversations like that but they were removed ~~far~~ from the family as a whole.

ANSWER: It can be between two people; not necessarily with the whole family. I mean, in your behavior, did anything become apparent of your inner motivation?

QUESTION: No. That bothered me. I thought I should but I didn't.

ANSWER: It would have been very good if you had. The opportunities go by and you will get into the presence of death and you will weep. When will we confess and express that we have something that makes us alive. It applies not only to family, but also in the office, with acquaintances, etc. Do you ever give the impression that you are serious, that you have inner motivations for which you are responsible? I wish at times to show this to other people and at other times not to show it.

QUESTION: You mean to give voice to it? I didn't do that.

ANSWER: You have to have a certain freedom to do this; to do it without hurting them, without being afraid of hurting yourself, and without wishing to be understood. There is no objection to use the name Gurdjieff in public. There are some people who used to turn the cover of All and Everything inside out and there were

others who made a special point of displaying it. What do we talk about at parties? Jokes? No, tell about that you have read a book on mysticism, about All and Everything, about Ouspensky. Introduce something small of that what you are not ashamed of so that we carry the idea of being effected by ideas of consciousness. I can have, at times, the realization of being confronted with something holy and sacred and I say it at that time and I stand by it. It will make people see that you are serious. You can be quite natural in doing this. In the presence of people who work on themselves we should be able to notice that something is there and ~~not~~ not deny it like St. Peter who said, "I don't know him." I talk about Christ; about what is within one. We do not even say Christ in the right sense; instead, we swear. I need not go so far as to be a cold shower on people who want to have a good time. Go through last new Years Eve. When did you come to yourself and think about the new year? That was a good time to try to remember. For this month, each day for five minutes, remember that you will die. Don't wait till you get old. It has got to start quite early. We lack seriousness because we can not as yet say that we couldn't exist without work. This is a general task. In this way, we can make it more worthwhile, more serious. Try to see yourself as an instrument for your possible evolution; that you become clear that that is what you wish. The wish has to approach the point where without it, my life is not complete. The wish is based on your present evaluation of your life as it is. Have towards work a feeling of humility and end the five minutes with a prayer. Don't report on this.

The devil is ordinary life. The inner chamber is your heart. The inner, inner chamber is magnetic center and conscience. From here consciousness will grow. Here is the nucleus for Keshdjan Body and Soul Body. We must be honest that this is what we want. And not only saying it but also creating conditions which will prevent me from forgetting. I pray that I will not forget it. And when I remember, I must have the proper attitude towards wanting to grow; towards the possibility of the development of the inner, inner chamber for the sake of illuminating my present existence. The accent is not on developing bodies for the hereafter; the accent is on now. It is a question that first to see that my life now is not what it ought to be. This, not for the sake of forming another body, but to answer the purpose of being born. We sometimes don't even know if it is necessary to thank God for our life. If we wish we will be touched in ourselves by ourselves.

QUESTION: (Barney Rips) In a situation like this, is it necessary always to voice it? (Barney then goes on to describe a problem in the family which he would have like to handled in specific way except that May precipitated the situation and prevented it.)  
ANSWER: Much of this can take place in ordinary life. At certain times, if one is motivated by a different taste, then one can introduce something. Otherwise it will be done in sleep. It can just happen that people learn how to handle situations but what I mean is: without forgetting our existence on Earth, to establish a connection with something outside of Earth. This is not necessary on Earth for the ordinary purposes of life. I can settle all of my accounts and even say when I die that I've done my best. But I mean to introduce something that doesn't belong to Earth, something that comes from a seed within me, and use it for the ordinary forms of behavior. But then it will be dictated and directed by something



within me. It isn't a question of being a good man, of being clever or kind. It is a question of being and, as a result, I will be kind but my interest can not be in perfecting that what I am. If I perfect my feelings, I will be artistic and sensitive, but I will never become harmonious or Christ-like. That what is Christ-like is of another quality. How much of that was in your visit? How much were you awake? How much did you see yourself? How were you as seen from a different level of being.

Who really wants to live on a different plane when he lives on Earth and is forbidden to use the means of Earth to refine his centers? I talk about something that is different from the three centers. That what I call unification is of a different quality and, if I taste that, perhaps I will want to aspire to oneness. For that I need not refine the centers separately. Oneness or entity can be achieved by being whole-hearted, whole-minded. If I concentrate the three centers into focusing on one experience and, at that moment, withdraw and see this ~~in~~ focusing as if I am outside, then I am awake. Man was born for that purpose also and ~~not~~ not only for maintaining the Earth. Man was born to become what he ought to be - a child of God. Holding out his arms and stretching towards heaven shows man's limitations in reaching heaven. All he does ~~is~~ is point. Only by fusion of the centers will one taste of a different quality. It can make ~~no~~ one's life worthwhile. God won't see us unless we are one. We must pray as one if He is to hear us.

The level of the Sun is our God and not yet His Endlessness. Our work is Earth, moon, planets and sun. Our work is heart (if it can function), body (if it is healthy) and mind (if it is clear) and magnetic center which has the possibility of growth. The rest is philosophy. The formula is a simple one: I am. I live now. I wish to work. If I wish with all of me, then I can work. I believe it is possible. I work by coming to myself. I try to see ~~myself~~ myself and something becomes impartial. It is the beginning of I; it is separate from my personality. I have aspiration towards the possibility of growth, to develop, to become something that I'm not now. I want to know first what are the ideas that are involved. I try to become clear in my mind. With this, I now want to put these work concepts to practice and for that I use the behavior of my body. I now have a combination of two centers. I watch this as if I am outside. I then introduce a separation with a wish to do that. Wish is the resolving factor between the mind and the body. With this resolution the process becomes a dynamic one. It is stirred, it starts to gestate. The centers now fuse into one. The realization of this can furnish me with material for the further growth of I. Out of this oneness, something which originally guided the separation, the final I, appears. It is being.

QUESTION: There are people sleeping while you talk. I wish they would wake up. (Tony Montanarro)

ANSWER: It's right but at the same time, it's not your concern. You have now woken them up and you also have the satisfaction of having said it. You can only be awake and with this you can wake them up. But, I don't agree with you that they are asleep. If Tony is right and the shoe fits, then wear it. If he is wrong, then the shoe fits him.

The first triad is most important. It is the triad of Earth, planets and sun; of Do, Re, Mi; of observation, participation and experimentation; of my head, body and feelings. This is where we work. We try to keep at the position of Mi so that we can see Sol, La, Si and there we can be effected by Si-Do which would enable us to cross Fa. The second triad is Sol-La-Si. ~~It is a concept~~ It is real feeling. It guides my wish to evolve. When that triad becomes one I am Si, ready to ~~xx~~ overbridge Si-Do. This is the perspective of the ideas that can keep us awake. I must convert this material into waking up. The things we talk about at these meetings can be of value in creating a level of wishing so that when we think about it later, you will wish to work and that you will try to wake up. Waking up has to be followed by being aware. When I try to continue the effort to be awake, I will then be aware. I will be one. My feelings will change into something of a higher quality. My habitual forms of behavior are my enemies. I try first to define the bonds of my behavior and then to loosen the bonds of a variety of little things that I enjoy and that I always think are necessary to my life. I must loosen gradually, step by step, day by day and try to be awake more, either in intensity or duration. I hope we will work towards that. I hope we will be honest. I hope we will not forget.